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CHRIST

THE BEGINNINGS OF DOGMA.

BY

Prof. Dr. JOHANNES WEISS,
of Heidelberg.

Translated by V. D. DAVIS, B.A.

CONTENTS:—I. *The Faith of the Primitive Community*: (1) The Messiah. (2) The Resurrection and Exaltation. (3) The Son of God. (4) The Lord. (5) The Son of Man. II. *Paul*: (1) The Son of God. (2) The Heavenly Man. (3) Christ as Creator and Soul of the World. (4) The Lord is the Spirit. (5) The Incarnation of Christ. (6) The Relation of Christ to Sin. III. *Christology after Paul*: (1) Deutero-Pauline Literature. (2) The New Testament Picture of Jesus. (3) The Christology of the Gospel of Mark. (4) The Christology of Matthew and Luke. (5) The Gospel of John.

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BY

G. DAWES HICKS, Ph.D., Litt.D.,

Professor of Moral Philosophy at the
University of London.

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THE ANNUAL GENERAL MEETING of the Contributors and Friends will be held at Dr. Williams' Library, Gordon Square, London, W.C., at 12.30 p.m., on WEDNESDAY, FEBRUARY 8, 1911, to receive the Report and Accounts, elect Two Managers, appoint Officers, and transact other business.

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will be resumed on Wednesday, January 25, at 7.45 p.m., and Thursday, January 26, at 11.15 a.m. The Subjects in both classes will include some of the most recent poetry and also some prose selections from Macaulay, Carlyle, Matthew Arnold, &c. Miss Drewry reads with private pupils.—143, King Henry's-road, London, N.W.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Morning.

N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, January 29.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. A. C. HOLDEN.
 Brompton, Fort-road, 7, Mr. WALTER RUSSELL.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. W. J. JUPP; 7, Musical Service.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. GORDON COOPER, B.A.
 Finchley (Church End), Fern Bank Hall, Gravel Hill, 6.30, Rev. JOHN ELLIS.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Rev. DOUGLAS HOOLE; 6.30, Rev. J. ARTHUR PEARSON.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. WILLIAM C. HALL, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. G. H. VANCE, B.D.
 Highgate-hill Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. J. KINSMAN; 7, Rev. G. CARTER.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. Dr. TUDOR JONES. Evening Subject, Prof. L. P. JACKS on "Life and the Universe."
 Kentish Town, Clarence-road, N.W., 11 and 7, Rev. A. H. BIGGS.
 Kilburn, Quex-road, 11 and 7, Rev. D. DELTA EVANS.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Deptford, Church and Mission, Church-street, 6.30.
 Mansford-street Church and Mission, Bethnal Green, 7.
 Peckham, Avondale road, 11 and 6.30, Rev. LAWRENCE CLARE.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Dr. F. W. G. FOAT, D.Litt, M.A.
 Stoke Newington Green, 11.15 and 7, Rev. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Rev. JOHN ELLIS; 6.30, Rev. W. H. ROSE.
 University Hall, Gordon-square, 11.15 and 7, Rev. J. PAGE HOPPS. Subject for the day, "The Price God makes Man pay for Evolution."
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, Worple-road, 7, Mr. A. ALLEN.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BELFAST, All Souls' Church, Elmwood Avenue, 11.30 and 7, Rev. ELLISON A. VOYSEY, M.A.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.
 BIRMINGHAM, Church of the Messiah, Broad-street, Rev. J. WORSLEY AUSTIN, M.A.
 BLACKBURN, King William-street, near Sudell Cross, 10.45 and 6.30.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. J. HORACE SHORT.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.

BOLTON, Halliwell-road Free Church, 10.45, Scholars' Service; 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.
 BRADFORD, Chapel Lane Chapel, 10.30 and 6.30, Rev. H. McLACHLAN.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30, Rev. E. W. LUMMIS, M.A.
 CHATHAM, Unitarian Christian Church, Hammond-hill, 11 and 6.30, Rev. J. M. WHITEMAN.
 CHELMSFORD, Unitarian Church, Legg-street, 6.30, Mr. E. R. FYSON.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Rev. J. CROSSLEY.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS, B.A.
 GATESHEAD, Unity Church, 10.45 and 6.30, Rev. W. WILSON.
 GEE CROSS, 11, Rev. H. E. DOWSON; 6.30, Rev. E. H. PICKERING.
 GORTON, Brookfield Church, 10.45 and 6.30.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11, Rev. S. S. BURROWS; 6.30.
 HOBSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. MATTHEW R. SCOTT.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. K. H. BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. C. CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11, Rev. E. S. RUSSELL, B.A.; 6.30, Rev. J. C. ODGERS, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MORETONHAMPTSTEAD, Devon, Cross Chapel, 11 and 3, Rev. A. LANCASTER.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. CHARLES HARVEY.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 OXFORD, Manchester College, 11.30, Rev. Dr. ODGERS.
 PORTSMOUTH, High-street Chapel, 11 and 6.45.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30, Rev. C. TRAVERS.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. PARMITER.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. W. E. GEORGE, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE, M.A.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, Morning Service, 11; Evening Service and Lecture, 6.30, Rev. GEORGE BURNETT STALLWORTHY.
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

HAMBURG.

The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11, Rev. GARDNER PRESTON.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

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Unitarian Church, Eagles Hall, 1319, Government-street, Sundays, 7.30 p.m.

BIRTH.

ANDERTON.—On January 13, at South Lawn, Ellesmere Park, Eccles, to the Rev. and Mrs. Neander Anderton, a daughter.

DEATHS.

BURROUGHS.—On January 25, at 6, Canning-street, Liverpool, in her 84th year, Elizabeth Burroughs.

CHAMBERLAIN.—On January 24, at 18, High-bury-crescent, London, Harriett Martha Chamberlain, daughter of the late John Chamberlain, in her 81st year. Funeral on January 28, first at St. Matthew's Church, Essex-road, at 1.30 p.m., and afterwards at Highgate Cemetery. No flowers by special request.

"THE UNITARIAN MONTHLY."

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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*** All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W.*

NOTES OF THE WEEK.

IN a recent letter to *The Times*, Dr. Llewellyn Davies expresses the fear that the proposed commemoration of the issue of the Authorised Version of the Bible may retard the very slow growth of the Revised Version in popular favour. He thinks that the revision of 1611 received a more cordial welcome because our fathers had a deeper sense of the value of Holy Scripture than we have, and were more desirous of possessing the truest obtainable transcript of the sacred volume in their own tongue.

"Perhaps," he adds, "in the course of the movement for celebrating the Authorised Version an occasion may offer itself for a memorial in favour of the Revised. In the meantime I ask leave to testify that there are not a few persons able to speak with some authority who hold that the Revised Version is the most important gain that has been granted to faith and religion during the last half-century, and that all English Christians ought to be made sharers in it."

* * *

AN almost forgotten piece of history is recalled by Dr. Llewellyn Davies in the following postscript to his letter :—

"It is much to be regretted that the revision was not entrusted to a Royal Commission. The British people have not learned to pay as much deference to the Convocation of Canterbury as to the Crown. I remember hearing Charles Buxton move in the House of Commons that the preparing of a Revised Version should be made a national affair; but Mr. Gladstone, who was then in office, replied that the amending of the English Bible, being a religious matter, should be dealt with

by an ecclesiastical authority rather than by the nation."

A SPECIAL supplement to "*Les Droits de l'Homme*," published last Sunday, contains the full text of a lecture given at the Sorbonne by Mr. Harrold Johnson, Secretary of the Moral Education League, on January 13. The lecture was under the auspices of the "*Société de la Morale de la Nature pour la Propagation de l'Éducation Morale Laïque*," and the subject was "*Pour une Morale laïque efficace*." Among those who took part in the discussion, which is also reported, were M. Buisson and M. Charles Wagner. Apart from the intrinsic interest of the subject occasions of this sort are of great importance in drawing closer the bonds of international friendship and preparing the way for a larger federation of men of good-will.

* * *

DR. JOWETT, the minister of Carr's lane Chapel, Birmingham, announced on Wednesday night that he has accepted an invitation from the Fifth Avenue Presbyterian Church, New York. It is fifteen years since he succeeded to the great position left vacant by the death of Dr. Dale, and since that time his reputation has grown steadily as a preacher with no ordinary gift of touching the common human heart. His appeal, never sensational or popular in the inferior sense of the word, has been marked by deep spiritual earnestness, while his thought has moved within the framework of a modified evangelicalism which has taken the place of the more rigid and consistent lines of the old orthodoxy. To his own congregation and to the National Council of Evangelical Free Churches, of which he is President this year, his loss will, at the moment, seem almost irreparable.

* * *

THE *Westminster Gazette* has published an interesting correspondence upon Church Unity in which Canon Hay Aitken, the Deans of Manchester, Ripon, and Norwich,

Father Adderley, Dr. Campbell Morgan, Dr. Clifford, the Rev. Silvester Horne, the Rev. F. B. Meyer, and others have taken part. It is evident that the names have been carefully selected, and there has been no intrusion of advanced or heretical opinion, at any rate from the side of Nonconformity. Many of the writers are agreed that an exchange of pulpits between the clergy of the Church of England and leading Nonconformist ministers is desirable; but there have been few practical suggestions for the removal of the difficulties, which are by no means all on one side, though the chief of them are probably connected with the traditional requirements of episcopal discipline.

* * *

THE plea which has been urged by several of the Nonconformist writers is based upon a supposed identity of doctrine. We accept the same creeds, they say, in effect. This is, no doubt, a safe and rather official attitude, but it takes no account of the vast changes of thought and the type of Christianity which cannot be content merely to echo the theology of the past. It is a deeper and more quickening sympathy that is needed, and a sincere effort to face a religious situation which has undergone a radical change, in order to bring men together in the unity of the spirit. A policy which does not spring out of a real toleration of differences and respect for intellectual freedom can be of little avail under the conditions of modern life.

* * *

FATHER ADDERLEY sees this difficulty, and refers to it with characteristic candour. "Practically I think," he writes, "short of actual interchange of pulpits, we can do a great deal by speaking together and acting together on social and political questions. Personally, I have frequently spoken at Nonconformist chapels on all sorts of subjects outside religious worship hours. I have never concealed my opinions or watered down our doctrinal differences. I find that in this way many misunderstandings are cleared away and

the real desire for unity encouraged. Amongst Mr. Campbell's people I have found much more of this spirit than in any other Nonconformist circle. This, I think, is chiefly because the modernist spirit is free from prejudice, and we meet as men seeking after truth not as partisans seeking to capture the other side. Honestly, I prefer addressing such people to speaking even to members of my own Church, just as I much prefer reading the *New Age* to the *Church Times*."

* * *

A POSSIBLE basis of compromise in Poor Law Reform has been found in a scheme which was approved by the Executive Committee of the County Councils' Association last Tuesday. The main points of this scheme which Lord George Hamilton is willing to accept, and which Mrs. Sidney Webb considers to be "a very reasonable compromise," are that the system of poor law administration should be re-organised, and that the most convenient unit of administration would be the administrative county and county borough; that there should be only one elected authority, with rating powers in each area; that all grades of mentally defective persons should be removed out of the Poor Law altogether, and given over, with the present County Council lunatic asylums, to a Government department; that the treatment of the able-bodied unemployed should also be under a Government department; and, lastly, that for the treatment of the sick there should be a united medical service under the County Medical Officer. It ought to be noted that it is not proposed to apply this scheme to London or the large towns.

* * *

MRS. HUMPHRY WARD, in a letter to the *Times*, has expressed her gratitude to all who have rendered assistance to the Evening Play Centres Fund, in consequence of her appeal in November. "Not only has the £700 for which I asked been more than subscribed," she says, "but a generous firm of Battersea manufacturers has provided the whole maintenance of the large Battersea Play Centre for one and probably two years, and the kindness of other donors has made it possible to contemplate the establishment of one new centre—perhaps two—out of the four I named as urgently desirable. If in some other of the south and east London districts we can induce, especially, those manufacturers who largely employ married women in their factories to come to our aid in the establishment of play centres, the year now opening ought to be marked by a steady expansion. . . . There is reason to hope, if the public maintains its support, that by the end of this year there may be at least 20 play centres in London, dealing with weekly attendances of from 50,000 to 60,000."

A CATHOLIC PURITAN.

AMONG the few old books in my modest library is one which I value as intrinsically most precious. I can never handle it without humility and reverence. It is a substantial folio, bearing date 1696. Opposite the title-page is an engraved portrait of a man who is obviously a Puritan divine. If I knew nothing about him I should say the face was that of a hard and sour man. The appearance is austere, ascetic almost to emaciation, and reminds one of Mrs. CARLYLE's epithet "hatchet-faced." The mouth is a slit, shut tight and straight like a vice. The nose is large, high-bridged, and hooked like the beak of a falcon. The eyes look less at you than through you, not, indeed, defiantly, yet with a stern fearlessness which makes you shrink. He has long, lank hair and a close-cropped beard and moustache, and wears a cap, white collar, and gown which mark him out conspicuously as a preacher. This, you might say, is the typical Puritan, who talked mercilessly of the dreadful judgments of God, and crushed with a ruthless Calvinistic logic all the fair humanities of life.

But your eye glances at the title-page, and you read: "RELIQUIAE BAXTERIANAE, or Mr. RICHARD BAXTER's Narrative of the most memorable passages of his Life and Times, faithfully publish'd from his own original manuscript by MATTHEW SYLVESTER," &c. You look at that portrait again. Now that you know your man the "effigy" softens its asperities. What seemed a cold and inexorable harshness changes into a solemn dignity, not without a touch of aristocratic refinement. The eyes acquire a milder light, for you have heard how they were the homes of smiles as well as tears. What you took for a fanatical asceticism becomes (for you know the story) the evidence of prodigious labour in the midst of the racking sufferings of ill-health and the pains of persecution.

If SAVONAROLA might be called a puritan Catholic, RICHARD BAXTER should be described as a catholic Puritan. He was, perhaps, the greatest and saintliest, and among the most learned of the Puritans. He was certainly the most catholic-minded of all the divines whose names survive the stormy epoch of the Commonwealth and the Restoration. Not without sincere thanksgiving to God for so noble a heritage, we can claim that BAXTER belongs to the English Presbyterian tradition. His pulpit still remains an honoured relic in the New Meeting House at Kidderminster, the main scene of his extraordinary ministerial labours.

The first part of this heavy folio concludes with fourteen pages (124-138) in which BAXTER, with a psychological subtlety which amounts to real genius, examines his own inward life, and reviews with crystal sincerity the changes of thought and of feeling which he has undergone.

He acknowledges with sobriety the errors and excesses he has committed, restates convictions which time has only confirmed, and concludes with characteristic meekness:—"I mention all these Distempers, that my Faults may be a warning to others to take heed, as they call on myself for Repentance and Watchfulness. O Lord, for the Merits and Sacrifice and Intercession of CHRIST, be merciful to me a Sinner, and forgive my known and unknown Sins."

A welcome reprint of these few pages has just appeared in a volume* edited by the Bishop of CHESTER. It contains also the Essay on BAXTER by Sir JAMES STEPHEN. Grateful as we ought to be for this excerpt we may regret that no one has given us a modern volume of selections from BAXTER's Narrative or from BAXTER's works. He was a man of whom the world was not worthy. If we want to know what a good Puritan layman was like we cannot do better than read the "Memoirs of the Life of Colonel HUTCHINSON, of Nottingham Castle," now published in the Everyman Library. If we want to know what a finely catholic Puritan divine was like we must make acquaintance with RICHARD BAXTER. To tell the story of his life in brief is impossible. "Men of his size are not to be drawn in miniature." A friend of the HERBERTS, he entered court life at 18, but soon left the revels of Whitehall to return to his first love, the Church of CHRIST. Out of early struggle with doubt he emerged victorious, yet not without war and wounds. He could not bring himself to accept compulsory subscription to the Articles of the Prayer Book, and was forced into a very unwilling dissent. His was always a broad, tolerant Nonconformity, yet not without the limits we might expect from one who was, from our modern point of view, strictly orthodox. Though commonly and on the whole correctly regarded a Presbyterian, he was little of a partisan. He had no objection to moderate episcopacy or to ritual as such, and always laboured for a large comprehension. His learning was colossal, and in the main accurate. He wrote with astonishing rapidity, and though a voluminous writer, he was not slovenly. He produced his "Saints' Everlasting Rest" in the incredibly short time of a few weeks, with no book to help him except a Bible and a Concordance. "I found that the Transcript of the Heart hath the greatest force on the Hearts of others." It was the success of this that "encouraged me to be guilty of all those Scripts which after followed." One hundred and sixty-eight volumes are comprised, says STEPHEN, in the catalogue of his printed works. How he managed to do his reading and writing is a mystery. His pastoral and preaching work alone would have exhausted a giant. He was for a while a chaplain in the Parliamentary army; he visited Edgehill and Naseby, and was present at the sieges of Bristol, Sherborne, and Worcester. He was frequently long hours in the saddle and upon the tented field. CROMWELL never forgave him for refusing to become chaplain to his own Ironsides; and was, perhaps, a little too conscious that in BAXTER was a man who held himself as uprightly and boldly

* Richard Baxter's Self Review. Longmans. 5s. net.

before the Protector as before kings. When BAXTER was 50 a charming romance entered into his life. It is a delightful but perfectly honourable and innocent version of what happened to ABELARD and ELOISE—and the Puritan divine was married to a fair and fascinating girl of 20, MARGARET CHARLTON. As Royal Chaplain to the restored King, BAXTER showed himself as firm and as independent as when chaplain in the Parliamentary Army. His sermon before the Monarch describes the antagonism of the life of the spirit to the life of sensuality, and rebukes the vices of the great in language unrelied by one courtly phrase.

But BAXTER'S shining excellence for us is, perhaps, chiefly found in his noble witness and splendid labours on behalf of a truly Catholic Church. He might have said, with the late Father TYRRELL, that the word catholic was music to his ears. "I had rather," he said, "be a martyr for love than for any other article of the Christian creed." For him the Church was a reality that stirred his imagination, and set on fire his poetic temperament. With TERTULLIAN, he might have described her as *domina ecclesia mater*; nor would he have quarrelled deeply with the passionate mysticism that said "the Church is CHRIST. When, then, you cast yourself at the brethren's knees, you are handling CHRIST, you are entreating CHRIST." He put considerable stress on the sacraments, and would have revived the rite of Confirmation. "I have turned," he says, "both parties which I endeavoured to part in the fray against myself. When each side had but one adversary I had two." To use his own striking phrase, he "made a wedge of his bare hand by putting it into the cleft, and both sides closing upon it to his pain." One almost hears a sob in his pleading: "O do not preach and write down love and communion of saints on pretence that your little modes and ways only are good, and theirs idolatrous or intolerable; and do not slander and excommunicate all, or almost all, CHRIST'S body, and then wrong God by fathering this upon Him. You pray, 'Thy will be done on earth as it is done in heaven'; why, here is no strife, division, disunion, animosity, sects, or factions, nor separating from or excommunicating one another. *Learn of Christ, and separate from none further than they separate from him, and receive all that he receiveth.*"

The old man mellowed and sweetens in the setting sun of his life. "I am not so narrow in my principles of Church Communion as once I was. *I more plainly perceive the difference between the Church as congregate or visible and as regenerate or mystical; and between sincerity and profession. . . . I am not for narrowing the Church more than Christ himself alloweth us; nor for robbing him of any of his flock.*"

And this was the Saint whom Judge JEFFREYS insulted with unmentionable brutality, and, but for the interference of the other judges, would have sentenced to a public whipping through the streets of the city. As it was, the all but two years' imprisonment did their cruel work on the old man of 70, and three years after he came out he entered the saints' everlasting rest, where beyond these voices there is peace. J. M. LL. T

LIFE, RELIGION & AFFAIRS.

THE MESSAGE OF HENRI BERGSON.

I.

SOMETIMES, at sunset, we see the whole Western heavens glowing with roseate hues, and are aware that within a short time all these glorious tints will have faded away. We see them even now melting away before our eyes, although our eyes cannot place before us the conclusion that our reason draws—that we never, even for the shortest time that can be conceived, see any colour which really lasts. One shade passes into another with a rapidity which defies all measurement. If the eye seems to arrest the fleeting pageant, and confer permanence on some elements in it, that is only due to the imperfection of sense. It is a series of fleeting colours, each one of which is continually vanishing into another. This is one of Nature's parables, teaching us her ways. In the growth of a living thing, there is no point at which you can say—now the plant or animal has ceased to become. The oak may take a thousand years in growing from the acorn to maturity and then to uttermost decay; but the process is one of constant change, just as much as if it all took place in a few minutes.

Twenty-four centuries ago the Greek philosopher Heraclitus declared that such facts indicate the fundamental structure of the Universe. This absolutely continuous change, in which nothing is ever the same for the smallest moment, he affirmed (without qualification) to belong to the essential nature of things, from which there is no escape.

If it is asked, "How much of this theory can survive to-day?" we believe the answer must be, "The assumption that there is nothing but this continuous and constant change is an assumption which cannot be consistently thought out, and which in the end contradicts itself." Absolute impermanence is not the last word, nor the whole truth. None the less, all things have an aspect of continuous impermanence as one of their essential characteristics. And when Heraclitus said that the appearance of comparative permanence, in visible and tangible things, is due to the imperfection of our senses, he was simply anticipating what we know to be scientifically established fact.

This principle, that the present is ever from the past and to the future, has always been a floating idea in the disturbed sea of human inquiry and speculation; and during the nineteenth century, as we know, it has gradually found a firm empirical foundation in physical, biological, and historical knowledge; and, as we know, it has been interpreted in various and conflicting ways. M. Henri Bergson, Professor in the Collège de France, an extremely able philosophical thinker and brilliant writer,* has recently

revived the Heraclitean conception of existence, with a far profounder understanding of the principle of the "constant change" and its effects—the "eternal *Becoming*," as the Greek termed it. M. Bergson is a highly competent student of physical, psychological, and biological science; and his presentation of the view of reality, to which we have referred, is justly receiving a large and increasing amount of attention.

M. Bergson believes that all reality is at bottom a process of *continuous creative growth*, in which every moment brings with it something new, not apparently but really new, a positive increase of existence as compared with previous moments, unpredictable from those moments, and incapable of being itself repeated. The process is described as an *élan vital*, a life-impulse, underlying the whole evolution of vegetable, animal, and human life, organically binding every individual being to the whole of reality, and revealing its character in the process of time. If we ask, "What is this fundamental life-impulse?" the answer would seem to be that its character may be partly understood by taking the completest possible view of its actual developments; in other words, it is what it does, but we cannot know the whole of what it is until we experience, and realise in our own life, all of what it does. It is life, freedom, creation, progress, influence, tendency, movement, force, conscious activity; all these are possible descriptions of "the very stuff of which reality is made," as conceived by M. Bergson. But it must be remembered that if "conscious activity" is ascribed to the fundamental *élan vital*, it is a kind of consciousness very different from that which belongs to our own mental life.

The working of the life-force is, then, a perpetual process of creation, and is primary and fundamental. What we call "matter," in distinction from what is *living*—"matter" conceived simply as that which occupies space—together with every shape and form of the inanimate and the mechanical—are *derivative products*, owing their existence to some more or less persistent relaxation (*détente*) of the life-impulse which makes liberty and progress possible.

The primal life-impulse held various tendencies or real possibilities together, in solution, as it were; or, to employ the metaphor favoured by M. Bergson, "in unstable equilibrium." It has evolved many series of living beings. These series are found to form *three main branches*, springing from the one source. The life-process breaks up early in its course into animal and vegetable; and the former, later on, gives off again the human branch. Further investigation shows that we have here three main kinds or types of adaptation to the environment. In every kind of organism Life shows itself in efforts to maintain itself and master the surround-

* Author of *Les données immédiates de la conscience*. Paris, 1889 (7th edition, 1910); *Time and Free Will*. (English translation of the preceding by Mr. F. L. Pogson), London, 1910. *Matière et Mémoire*, Paris, 1896 (6th

edition, 1910); *Matter and Memory*. (English translation of the preceding by Miss N. M. Paul and Mr. W. Scott Palmer), London, 1910. *L'Évolution créatrice*, Paris, 1900 (6th edition, 1910). To readers unaccustomed to the study of philosophy the last-named work is the most attractive; an English translation of it will be published shortly by Messrs. Macmillan & Co.

ing "brute matter"; and in the three ways of torpid vegetative activity, instinctive activity, and conscious intelligent activity, there are manifest three different though not wholly distinct fashions of getting a livelihood and making a favourable place to live in upon earth.

M. Bergson criticises severely the conception (coming down from Aristotle) that animal life contains vegetative life, and human life contains animal life, as though these were three degrees of one and the same tendency developing successively. Evolutionary science shows that the vegetative, the instinctive, and the intelligent types of life are three divergent directions of one activity which has divided itself, more or less, but never completely, as it advanced and increased. Hence, while vegetative tendencies may be found in animals and man, and instinctive tendencies in man, yet, in fact, we find the three *divergent* series, in one of which the *dominant factor* in life is vegetative torpidity; in a second, instinct; in a third, conscious intelligence. Plants have no nervous system; but what corresponds to it in the line of vegetable life is the "chlorophyllian function," the power possessed by the plant of disengaging the carbon and nitrogen from its environment by means of the sun's rays. The characteristic of the animal is movement and, inseparably connected with this, a nervous system. The evolutionary line in which *instinctive movement* is the dominating principle is that which culminates in the "hymenopterous" or membranous-winged insects, such as ants, bees, wasps. In them we see, almost pure, the nature of instinct. Embedded in the structure of their bodies, it provides them with a skill in adaptation to the conditions of their lives more perfect than the finest intelligence could create. In the evolution of instinct, the life-process has displayed a kind of "divining sympathy" with the outer world, and in the obscure light thus provided has adjusted the functions of the body to the demands of the environment. In the evolutionary line culminating in the conscious intelligence of man, the life-process proceeds to deal with the surrounding world not directly through the organs and limbs of the body, but indirectly through manufactured things. Intelligence M. Bergson regards as essentially "the faculty of manufacturing objects." Intelligence is developed in the service of life, and all its aims are essentially practical.

We must reserve, for the sequel, a brief consideration of M. Bergson's treatment of the current scientific theories of biological evolution, and a fuller discussion of the meaning of his principles in their reference to the human mind.

S. H. MELLONE.

THE LOST TRAILS OF THE SOUL.

"WHAT a long way the ancestral memory has to go," says Fiona Macleod, in a memorable passage, "seeking, like a pale sleuth-hound, among obscure dusks of forgotten silences, for the lost trails of the soul." These words, taken in conjunction with certain extracts from the diaries and letters of William Sharpe,

which have been collected and published by his wife, and read in the light of what we have now learnt about the man who penned them, give us some clue to a strange and complex personality which must always be a fruitful source of speculation for the psychologist. For it may be that the true explanation of this personality is to be found, not in any theory of dual possession, though along that road many will doubtless venture with confidence, but in the idea of pre-existence so inalienably woven into the Eastern mind, and not antagonistic, as Lafcadio Hearn has pointed out, to some of the conclusions at which the scientists have arrived in the West. It was Huxley, be it remembered, who said, "none but very hasty thinkers will reject it on the ground of inherent absurdity," for "like the doctrine of evolution itself, that of transmigration has its roots in the world of reality"; while Herbert Spencer more emphatically declared that the individual experience hypothesis was utterly inadequate to account for many classes of psychological phenomena. "If possible," he says, "it is even more at fault in respect to the emotions than to the cognitions. The doctrine that all the desires, all the sentiments, are generated by the experiences of the individual, is so glaringly at variance with facts that I cannot but wonder how anyone should ever have ventured to entertain it."

William Sharpe, at all events, did not believe that his life began on the day of his birth at Paisley, in 1855; but he learned early to be silent about his dreams and visions, and "soon realised that his playmates understood nothing of the confused memories of previous lives that haunted him." Throughout his life he seemed to be able to recall at will the experiences of his soul in the remote past, and he distinguished clearly between what he called "the remembering imagination" and "the formative and penetrative imagination." Death was to him nothing more than "a child's dream in a weary night." "I know this from something beyond and out of myself," he says, and concludes one of his letters to Frank Rinder with these words: "Love is more great than we conceive, and death is the keeper of unknown redemptions." In another place he dwells on the thought of dissolution and resurrection; and, indeed, with his passionate craving for life, to which he gave such ardent expression now in Pagan, now in Pantheistic, now in essentially religious language, it was impossible for him to think of any final termination to the wanderings of his true Self in search of the infinite perfection which he conceived of as beauty.

It is true that William Sharpe was confused as to the actual meaning of those changes in consciousness to which we owe the writings of the critic and man of letters as well as the exquisite creative work of Fiona Macleod. The trained psychologist understands a great deal more about the evolution and manifestation of genius than the genius himself, and the author of serials for *The People's Friend* and *The Young Folks' Paper*, or even of the "Life of Rossetti," and "Romantic Ballads," was, as he would have been the first to admit, wholly in the dark as to the actual

causes which resulted in the writing of "Pharais," "The Sin-Eater," and "The Divine Adventure." He cherished the belief that Fiona Macleod was another personality altogether, or, at any rate, the feminine half of himself. She dominated his thoughts even when he was writing books in the earlier manner to throw the critics off the scent. She kept his brain in a constant state of perturbation, and drove him from place to place in an uncontrollable state of excitement which brought him frequently to the verge of a nervous collapse. She led him over the borderland of the physical into the regions of psychic consciousness, and left him thereafter with "a dazzle in the brain." On one occasion he wrote as follows to his wife from the Isle of Arran:—"There is something of a strange excitement in the knowledge that two people are here, so intimate and yet so far-off. For it is with me as though Fiona were asleep in another room. I catch myself listening for her step. It is unawaredly that she whispers to me. I am eager to see what she will do—particularly in 'The Mountain Lovers.' It seems passing strange to be here with her alone at last. . . ."

It is easy to say that this is hardly the utterance of a normal man, but to declare that a person is abnormal when he does not act and speak in the way with which we are most familiar explains very little, after all. The only point we wish to emphasise here, however, is that "W. S." did not understand at that time what he appeared to dimly apprehend later on, i.e., that he and "F. M." were not two persons, but one, engaged in a vain endeavour to reconcile ancient memories and impulses with prophetic visions of the future, the life of the body with the ecstasy of the spirit, and paying the inevitable penalty in weariness of the flesh. In other words, William Sharpe was living in three worlds at once—the world of the soul, the world of the intellect, and the physical world; and the rapidity with which he passed from one to the other resulted in that restlessness and instability (the instability of *growth*, not of disease) which usually characterises sensitive, highly-gifted men and women capable of great enthusiasms, whose senses are alive to every imaginable loveliness of the material universe, and liable to be overwhelmed with insurgent tides of emotion which pour over and sometimes carry away the barriers of the normal consciousness. The strain resulting from such experiences tends, as we know, to unfit those who are compelled to endure it for the ordinary traffic of the world, which is not carried on with much consideration for idealists and visionaries. Hence, they either turn their distaste for the ordinary conditions of human life into the passion of the reformer, or they fly from the crowded hive and seek refuge in those places of the earth where beauty eternally abides. And this is what William Sharpe—a prodigious worker for all his dreaming—was constantly obliged to do in order to preserve his health and sanity.

That Fiona Macleod represented his truest and deepest self there can be no doubt. We may say that she was the "eternal feminine"—the imaginative,

creative principle—which is latent in the heart of every man, and which is unhesitatingly recognised by him as soon as he rises above the level of the animal and the savage. With profound thankfulness he yielded himself to this inward guide, to the kindling of this “intense flame” of spiritual truth, seeking only to veil it from the world that he might preserve it inviolate in the sanctuary where his soul had found peace. “F. M.’s influence is now steadily deepening,” he said in 1899; “and, thank God, along the lines I have hoped and dreamed. . . . In the writing to come I hope a deeper and richer and truer note of inward joy and spiritual hope will be the living influence.” And again, in 1900, he writes to Frank Rinder:—“I would like you very much to read some of this new Fiona work, especially the opening pages of ‘Iona’ [he is alluding to ‘The Divine Adventure’], for they contain a very deep and potent spiritual faith and hope, that has been with me ever since, as there told, as a child of seven, old Seumas Macleod (who taught me so much—was indeed the father of Fiona) took me on his knees one sundown on the island of Eigg, and made me pray to ‘Her.’ I have never written anything mentally so spiritually autobiographical.” Can we doubt, then, that under the influence of this mystic power, to which he gave a beautiful Celtic name, but which many people to-day would call the Divine Immanence, his spirit had taken a long step forward in the direction of that future for which he worked and hoped? And is it any wonder that death, when it came to him, was received as gladly as a friend or a deliverer? On that last wild morning of storm and rain in Sicily, in 1905, “when he recognised that nothing could avail, with characteristic swiftness,” Mrs. Sharpe tells us, “he turned his eager mind from the life that was closing to the life of greater possibilities that awaited him. . . . He suddenly leant forward with shining eyes and exclaimed in a tone of joyous recognition, ‘Oh, the beautiful Green Life again!’ and the next moment sank back in my arms with the contented sigh ‘Ah, all is well.’” It was a fitting end to that brave adventure of the soul which gave to the world the works of William Sharpe and Fiona Macleod.

HARD SAYINGS OF JESUS.

II.

“For he that hath not, to him shall be given, and he that hath not, from him shall be taken away even that which he hath.”—MARK iv. 25.

WITH insignificant variations these words occur no fewer than five times in the first three Gospels. Matthew and Luke report them in passages dependent upon Mark; and again, as they knew them in the *Logia*, or “Sayings of our Lord.” In other words, this saying has a double attestation of its genuineness, since it forms part of the two principal sources of the Synoptic tradition. Not Mark, but the lost collection of “Sayings” clearly preserves the passage in its original position, namely, at the close of the Parable of the Talents. “Take ye away, therefore, the talent from him, and give it unto him that

hath the ten talents. For unto every one that hath shall be given,” &c. Luke, in his version of the Marcan Saying, shows by an interesting variant the difficulty which the words presented. A certain unworldliness of tone and glorification of poverty was characteristic of the third Evangelist. Even more, a love of accuracy in statement was a ruling motive of his composition. How could our Lord teach that wealth should be increased, and poverty accentuated? How could a man be robbed of that which he did not possess? Luke therefore writes: “Whosoever hath not, from him shall be taken away even that which he thinketh he hath.” Apparently, the suggestion is that a man may be deceived as to his hold upon riches. The wealth of Dives was not his in the same sense as his will. The one was temporal, the other eternal. Even so, it remains true that Jesus taught that cumulative inequality is necessary and essential. In the experience of life we recognise with regret that the principle is amply justified, but we do not expect to hear it defended by our Master. Political and social reforms are designed to prevent the rich from getting richer, and the poor poorer. The Saying of Jesus, *primâ facie*, is distinctly unchristian!

The natural disposition to condemn, in the spirit of Christ, this oft-repeated saying must lead us to reflect afresh upon its meaning and significance.

Without doubt it was a common proverb current in Christ’s time: “He who has grows richer, and he who has not grows poorer.” Jesus was no political economist, but in the Parable of the Hired Labourers he provided Ruskin with a text upon which he built up his tremendous indictment of our economic system. “It is my will to give unto this last, even as unto thee.” Shall the one saying be taken and the other left? Are they in absolute conflict with each other?

Textual considerations, at any rate, afford greater warrant for the originality of the more difficult, for the Parable of the Hired Labourers is found only in the first Gospel. We have apparently reached two points of Christ’s teaching which defy an economic synthesis, and hence may be certain that economics is not the sphere wherein these principles were applied by Jesus. Our great Teacher is not concerned with profit and loss, but with the education of the human soul. It is true that capacity to receive from God is increased as our spiritual riches multiply. The more of love we spend the larger is our store. The Saying of Jesus represents one of the paradoxes of the spiritual life.

“Ah, your Fouriers failed
Because not poets enough to understand
That life develops from within.”

Yet, as the Parable of the Labourers proves, in the mind of Jesus he who has been faithful to his opportunities shall not lack. To whom much is given, of him shall much be required. Spiritual powers, like physical, grow strong with exercise, but do not decay as death approaches.

The Saying of Jesus is an encouragement and a warning. “God loveth a cheerful giver.” “Give, and it shall be given unto you, good measure, pressed down, shaken together and running over.”

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER’S NAME, and all private information should be accompanied by the name and address of the senders.]

DENOMINATIONAL LOYALTY.

SIR,—Mr. Lloyd Thomas boldly, with the true manner of the inspired prophet, has once again thrown down the gauntlet. Will our churches take it up? Once more he offers the treasure of a majestic hope and a glorious ideal. Will they accept it commonly, conjointly, or will they leave it still to the sorrowful, longing care of those few, here and there, who stand on the watch tower, “head upon arm,” watching for the morning? Yet a little while and the offer will be no more made to us, but to others more worthy, and we, who might have had so much, shall find ourselves alone and lacking all. There are, unfortunately, some amongst us who either actually regard, or affect to regard, the matter as of no importance. But Mr. Thomas is utterly right; the *real issue* does constitute “a crisis.” Shall we continue along the lines of a narrow and theological sectarianism, enlightened only by the vanity of an illusive effort to equate incompatible things and wrest terms from their proper meaning, or shall we boldly adventure ourselves upon the quest of that which alone can satisfy the need of religion to-day, a church firm based on the principle of liberty, and so rich in the power of the spirit and the saving grace of love as to unify all differences of intellectual formulation within the sacredness of a devout worship and a mystical adoration of the Divine Life and Love? Those who, in solitary contemplation of the mysteries of life and destiny, have come to feel their membership of the Church Invisible as a necessity to their souls, require and demand some symbolisation of the ideal within the limits of this finite order. Where shall they find such symbolisation except in some visible church fellowship, with its principles of organisation and its systematised unity of immediate life? And the question which those who have seen are asking to-day is just this pre-eminently practical one—Which, among the Churches of Christendom, comes nearest to their desire, which seems to offer the best chance of complete realisation, to which can they give that loyalty which burns, yes, often with tragic intensity, already towards the invisible fellowship of the Saints of God? To this question Mr. Lloyd Thomas replies that, of all the churches open, our own, chaotic, imperfect, disorganised as it is, offers the best opportunity for the great hope. In that I for one wholly agree with him; if I did not believe that, I would not remain another moment a minister in the denomination. But, unless this become the belief of all, and not merely of a few, then hopeless indeed is the position of those few! Consigned to inevitable loneliness, they will pursue their way with the sadness of the predestined upon them, rich, perhaps, in their own mystic fellowship with the Church of God, but lacking a spiritual home on earth. Will our churches, will

our denomination, rise to the level of the destiny which at this hour awaits it, or will it sink back to be lost in the chaos of small and unimportant things? We are loyal to the denomination for the sake of what it may become. We desire to set it free for its great and final adventure. It is because our loyalty is so intense that we seem sometimes harsh to older views and other hopes. But for this, surely, we should be forgiven. The issue concerns not only our own denomination, but also the whole life of religion to-day. Except the Free Catholic Church of Christ be builded among men, there is no hope in the world for religion, for fellowship we must have, and only in freedom and in Catholicity can religion find its true fellowship.

I pray that our ministers and laity may not pass lightly by this appeal of Mr. Thomas. Let them consider it well. It is infinitely more than a theological attitude and a sectarian name that we should be concerned with.—Yours, &c.

STANLEY A. MELLOR.

Rotherham, January 25, 1911.

SIR,—Precisely why “denominations” have become so characteristic a feature of English life for the last two hundred years would be a curious and profitable historical study. It was perhaps the cold, political craft of the statesmanship of 1689 and the Toleration Act which set the denominations on a new road, which they have travelled ever since. They had formerly been “sects” in the proper etymological sense of the word—each had been a “following,” and had purported to be the real and true Church. But after this time they were more and more thought of as “sections” of the one true (Protestant) Church; each stood for some separate and necessary aspect of the truth, or served some separate and undeniable need not met by others. This is the ideal towards which the denominations have long been working, and the vast amount of talk now heard about re-union is only the conscious acknowledgment of this ideal.

The cynic might find in this peculiarly English compromise a strange counterfeit of the Church idea, minted by respectability and common-sense, because even religion must be made to pay tribute to the Cæsar of social necessities. As an ideal it is scarcely inspiring to the popular mind, for no one of the denominations can say “Only in our fold can you find safety.” And it also fails to interest the thoughtful and informed, who perceive that the time is ripe for a full and catholic expression of our deepest collective consciousness of religion, compared with which mere sectionalism is as the dry skeleton of an enthusiasm long since dead.

But, really, it requires only a perception of the real aim which English common-sense has clothed in this dull vesture, to beget great hopes even now. After all, the churches have always been, and are, something more than lower-middle-class clubs, or fanaticism shops, or caves of Adullam. Men founded churches because they loved the Church. Our denominations have persisted, in spite of their inanity and vulgarity, their fuss and futility, just

because they expressed, however clumsily, the ache and mystical yearning of man’s heart that cries for Oneness with his kind. God has put Christ—the uniting Over-man—into our hearts, and we cannot put him out. The tacit understanding among the denominations—a thoroughly English attitude of “live and let live”—while it has prevented the triumph of a thorough-going High Churchism in any one of them, has always left the way open for a broad Catholicism, if ever the time should come when men could regard their particular opinions and preferences, their adult baptisms and their vestments, their evangelicisms and their Unitarianisms, as really secondary and not essential.

Well, the time has now come. The one thing that now looms greatly on the horizon of religion is the possibility of a Church of the Spirit. There is a hunger for it that is like nothing else in our time. But we must put away our particularism, however dear it may be. We must realise that the world is not to be saved by Unitarianism, but by the embodied love that men know when they find the fellowship of the Church. If we feel that our loyalty is due in the first instance to our own denomination, it will be solely because this church holds out the best promise of interpreting to the modern world the church idea in all its freedom and compelling power.—Yours, &c.,

W. WHITAKER.

Hull, January 25, 1911.

BOOKS AND REVIEWS.

GOLDWIN SMITH.*

MR. GOLDWIN SMITH has not given us an autobiography in the ordinary sense of the word, but a series of impressions of men, movements, and places, in which self-revelation is conspicuous by its absence. The book has about it the calm objectivity and the critical detachment of a mind which has no confidences for the public ear, and refuses even to give a hint of the interior life of romantic dreams or personal struggles. The only problems which are disclosed here are those of public policy in statecraft or education. An author cannot, of course, write about his adventures in the world of men, with their inevitable clash of thought and aim and personal desire, without revealing the quality of his own mind. In the case of Mr. Goldwin Smith the critical faculty was very highly developed, and he was at no pains to conceal his dislike of certain eminent people or to restrain a rather acrid humour, which made few allowances and was often more clever than kind. We should be sorry to go to him for a final judgment of Jowett, or even of Disraeli. This vignette of Clough, which is bitten in with critical acid, is an illustration of what we mean: “He went through life with a vague and hopeless yearning for truth,

which seemed to be depicted in his very face. Some short poems and a translation of Plutarch were the only products of a great intellectual power.” Evidently baffled genius acted as a strong irritant to the clear rationalism of Goldwin Smith’s mind.

But in spite of these limitations, and probably for some readers just on account of them, these memoirs are interesting in a high degree. Their pictures of a vanished world, their broad surveys of public affairs, their familiar talk about the great people we had almost forgotten, their mingled dogmatism and wit, leave few dull pages. To English readers the descriptions of unreformed Oxford and of the author’s association with the men of the Manchester school, especially Cobden and Bright, will appeal most strongly, though the later chapters, which take the reader into the heart of many American and Canadian problems, are perhaps worthy of closer attention. Goldwin Smith always took the unpopular view that political fusion between the United States and Canada was only a matter of time, and evidently he would have done nothing to hinder it. It cannot be dismissed as an impossibility, and it is well that men should escape from vague talk about the sacredness and unity of the Empire into clear thinking about an intricate problem, and willingness to hear both sides of the case. At present unoccupied Canadian land is being taken up in large quantities by enterprising agricultural immigrants from the United States.

There will be disappointment in some quarters that there is no account here of Mr. Goldwin Smith’s religious position, hardly even an incidental glimpse into his theological mind. His later writings revealed a good deal of mental pre-occupation with the problems of existence. The interest was, however, mainly of an intellectual kind, and his solution lay along the lines of a logical rationalism which leaves little room for spiritual disclosures. His chief contribution to religious thought lay not so much in the positive contents of his own position, as in his passionate devotion to intellectual sincerity and his dislike of unreal compromises.

For the practised taster of books there are many plums in the shape of good stories and pithy sayings. Of the latter the following are examples:—“A spiritual philosophy is more likely to be born in sight of the Alps than a school of poetry”; “Art toils in vain to depict Deity as a child in a mother’s arms”; “The present age is so restless that it can find repose only in action”; “The connection is everywhere close between religious and political reaction”; “The Nonconformists had not, as the defenders of tests feared, swallowed up old Oxford; old Oxford had rather swallowed the Nonconformists.” Of the stories we must content ourselves here with one:—“Frowd, a Fellow of Corpus, was annoyed at the tramping of grass under his window. He set a man-trap, and watching for the result, presently heard a scream, rushed down, and found he had caught the Professor of Moral Philosophy. By way of penance, he condemned himself to attendance on the Professor’s lectures for the rest of the term.” Mr. Goldwin Smith was old-fashioned

* Reminiscences by Goldwin Smith, D.C.L. Edited by Arnold Haultain, M.A. New York: The Macmillan Company. 10s. net.

enough to uphold the superiority of long whisk with honours, and he also mentions, not without a touch of pride in more Spartan days, that in his time at Magdalen no one smoked, though one of the Dons still took snuff.

The work of editing has been performed with care by Mr. Arnold Haultain, the author's friend and private secretary for many years. It must be remembered that the notes have been prepared with a view to American readers; but the incessant biographical references at the foot of the page are very distracting, and some of them are surely quite superfluous except for the most ignorant, who will not read the book in any case. Is it really necessary to explain what is meant by Butler's "Analogy," and to give its full title and date of publication at the foot of the page?

THE WOMAN'S MOVEMENT IN HISTORY.*

It was not until the end of the seventeenth century that the revival of learning began to have an effect on the women of England as it had had on their sisters in Continental countries. In 1694 Mary Astell published a daring book in which she asks quaintly how women could be "content to be like tulips in a garden." Three years later Defoe insisted that women's faculties were equal to men's, that the difference lay in their education. These books, however, had little effect in their day. Mr. Blease's record begins with the Restoration, when the position of woman was at its lowest. Coming down through the age of the blue stockings and the sentimentalists, we arrive at the first great landmark—Mary Wollstonecraft's "Vindication of the Rights of Woman," published in 1792, and inspired largely by the teachings of the French Revolution. And how modern it sounds, this statement of the case made more than a century ago, as modern as the poetic pleas of Euripides and the logical arguments of Plato in defence of the same cause. But this, too, fell on stony ground. From 1821 on to the middle of the nineteenth century several books appeared by women. It is a striking fact that all the early books on their own disabilities dwell on the sacredness of motherhood and lay stress on the duties of women as mothers. The same is true to-day of the advocates of freedom—the noblest women in its ranks have a lofty conception of motherhood and its responsibilities, and urge that if we are to have a mightier race our mothers must not only be healthy in body, but developed in mind and soul, as only free women can be.

The second great landmark, Mill's "Subjection of Women," appeared in 1869. The municipal vote was conceded in the same year, and the right of women to sit on School Boards in 1870. It was at this time that the first great controversy arose between more or less organised women and the male powers that be. The account of the struggle to enter the medical profession is told in detail and admirably. The pioneer name is held in honour to-day,

even, we imagine, among medical men. But when Sophia Jex-Blake fought the fight of the women doctors she was pelted with mud and stones in the streets of Edinburgh. *Sic itur ad astra!* The obscurantism recently displayed by the Manchester Infirmary Board shows that the goal is still to find.

The analysis of the influence of the Church on the position of women is not cheerful reading. "The attitude of the English religious bodies," Mr. Blease says, "has been liberal almost in proportion to the dissidence of their dissent and the vigour with which they have repudiated dogma." Quakers hold the first place, then Unitarians. To the Established Church women owe little. It has held back here as in nearly all reform movements. After dealing effectively with the arguments of the Anti-Suffragists the author devotes the latter part of his book to the movement in its later phases, and tackles that painfully perplexing subject—tactics. He faces it boldly and says what he thinks, and we hope many will read his estimate of the situation.

THE RELIGION OF THE DAWN.*

THE six sermons contained in this volume are strong, courageous, and "authoritative"; they are not the work of a mere scribe; they are the fruit of something more than simple intellectual effort, though every page is full of reason. In the first sermon the preacher insists that the "inward authority" which so many tend to identify with the rule of logic and information is a far deeper thing; it is the authority of the whole nature of man, the "authority of righteousness, of virtue, of love . . . an authority that produces in us the spirit of service." In this appeal, not simply to sound argument and clear intellectual exposition, but to the whole man, lies the secret of the power which pervades the book. Beyond the powers of debate to explore, there lie, perhaps, the richest regions of the soul; within these regions this preacher of the Dawn often roams. But despite his clear personal knowledge of this wider sphere of truth, Mr. St. John has given to his book a flavour also of a more rigid and partisan conception, under the dominion of which seekers of the truth are rather classified than united. There are the "we" and "the others"; "we of the new religion" are over against "those of the old"; "we of the new spirit," "we of the modern view," rather tend to thank God that we are not as other men are. This is unavoidable in honest and superior people when truth is tested by merely intellectual measures; but we feel that "The Religion of the Dawn" really means to measure truth by the standards of life. It is as if the preacher's religious consciousness had been, at times, too strong for his intellectual persuasion, the spirit arresting truth in the face of logic, and logic learning nothing from the inward revelation.

"The Religion of the Dawn" might easily be offensive to those who sought for the light which comes at eventide; the

light of love which, shining on the party errors of mind, dissolves them, as it were, into common aspirations of spirit. But for the man whose lot has been among the shadows of thought and customs which have darkened his eyes that he cannot see, for such a man this preacher of the morning will have a message of salvation. By "The Religion of the Dawn" the chains of external authority will be broken for the prisoners of "faith"; binding preconceptions of God will fall away; pessimistic views of human nature will be dissipated; the far-removed Son of God will draw near as a helper, brother, comrade, friend, and lord; the meaning of life will be clarified by the light which shines back on us from beyond the grave; and the importance of dispute will yield to the power of an efficient will-to-reformation.

Mr. St. John's little volume is an excellent piece of the "symbolic" literature of the Liberal Christian Church, in so far as that Church is set simply to liberate people from a former bondage; and this would seem to be the purpose of the book.

MEDIAEVAL ITALY.*

PROFESSOR VILLARI has written in this volume a sequel to his "Barbarian Invasions of Italy." He covers five centuries in less than 400 pages, and there is little room either for picturesque writing or for the discussion of disputed points. But his plain narrative for the ordinary reader fills a gap in our historical literature. The fortunes of the Italian communes have been often described. Rome, Florence, Venice, Perugia, Siena have inspired numerous monographs. But there are other aspects of Italian history, especially in its connection with the fortunes of the Empire, which have not proved attractive in the same way. We cannot, for instance, remember any book in English dealing adequately with the Emperor Frederick II. since the work of Mr. T. L. Kington, which was published in 1862. Professor Villari calls attention to the strange ignorance which prevails even in Italy in regard to the history of Sicily, Apulia and the rest of the southern provinces; though there are few more romantic episodes in mediæval history than the Norman conquest of Sicily and the brief splendours of the court at Palermo. Perhaps he would have rendered us an even greater service if he had confined his attention to these things, and written us the book which we need on the Normans and the House of Suabia in Southern Italy. As it is, it forms only an episode in the dynastic history of the Empire, and the chapter on Frederick II. is too short and too bare of illuminating detail to reveal the reason why men spoke of him as "Stupor Mundi," or to justify the feeling which makes the red porphyry sarcophagus, in which he lies in the Cathedral of Palermo, into a symbol of one of the dramatic moments of history—a dream of empire which was passing away, and a sense of nationality which was struggling to be born.

* The Emancipation of English Women. By Lyon Blease. London: Constable & Co. 6s. net.

* The Religion of the Dawn. By Charles E. St. John. London: Philip Green. 1s. 6d. net.

* Mediæval Italy, from Charlemagne to Henry VII. By Professor Pasquale Villari. Translated by Costanza Hulton. London: T. Fisher Unwin. 15s. net.

LITERARY NOTES.

THERE are two undertakings afoot which are of particular interest to students of Nonconformist history. The first (in the sense that the results will be the first to appear) is that of the Rev. G. Lyon Turner, formerly Professor of Philosophy in Cheshunt College, who is producing, through Mr. Fisher Unwin, a work entitled "Original records of Early Nonconformity under Persecution and Indulgence." This is the result of many years of labour upon MS. sources which have never before been available to students, *e.g.*, those of the Lambeth Palace Library which refer to the activity of Nonconformists during the period of persecution under Charles II., as evidenced by the reports of the bishops. And, even more important, we shall have at last the actual papers connected with the taking out of licences by Nonconformist ministers and for Nonconformist meeting-places, under the Indulgence of 1672. We anticipate the presentation of much more evidence as to the local prevalence of Nonconformity in its various forms than is obtainable from the useful summary of Mr. Frank Bate (1908).

* * *

THE second undertaking to which we allude is the printing of a large MS. belonging to Dr. Williams's library, entitled, "The Seconde Parte of a Register." This was evidently meant to be printed by Robert Waldegrave as a sequel to "A Parte of a Register," in which he reproduced, when he had got safely away to Edinburgh, the Puritan pamphlets which had been seized when his press was destroyed in 1588. This printed book is very rare, but it is to be seen in our great libraries. But the MS. "Seconde Parte," containing a vast collection of original *miscellanea* from the days of Elizabethan persecution, has never seen the light. With the effectual support of the Hibbert Trust and the co-operation of Professor C. H. Firth and Dr. J. E. Odgers, the large folio is being calendared (in the style of a calendar of State papers) by Mr. Albert Peel, M.A., research scholar of Leeds University, the MS. being placed temporarily in the Bodleian Library. It is vain to speculate what the influence of its publication will be on current estimates of religious questions in the later years of Queen Elizabeth.

* * *

PROFESSOR A. E. HOUSMAN, who is widely known as a poet as well as a scholar, has been appointed to the Chair of Latin at Cambridge in succession to the late Professor Mayor. After leaving Oxford Mr. Housman entered the Civil Service, and held a position in the Patent Office for ten years. He was appointed Professor in Latin in University College in 1892. His volume of poetry, "A Shropshire Lad," was published in 1896.

* * *

THE London syndicate which owns Chelsea House has acquired the house in which Carlyle was born at Ecclefechan. The interior, after undergoing certain alterations, is to be furnished as it was in Carlyle's boyhood, and many relics are being transferred to it from London.

It is reported that Whittier's biographer, Mr. S. T. Packard, who is now living at the poet's old home in Amesbury, has discovered a number of Whittier's poems which have never before been recognised as his. They were published in the *New England Review* in 1830-31 over the signature "Feramorz," which Whittier used both before and after he became editor of the *Review*.

* * *

THE first number of *The Irish Review*, a monthly magazine devoted to Irish literature, art, and science, will be issued in March. It is believed that the *Review* will contribute greatly to the cause of Irish nationality in the best sense. Each number will contain, besides notes on affairs, poetry, literary articles, book reviews, &c., an edition of some piece of Gaelic literature. The *Review* will be produced and published in Ireland, and arrangements are being made to establish agencies in Paris, Berlin, New York, and other cities. The price will be sixpence.

* * *

THE Dictionary of Christian Biography compiled and edited by the late Sir William Smith and Dr. Wace, and published between the years 1876 and 1887, holds a unique place in theological literature. A revised and abbreviated edition, edited by Dr. Wace and the Rev. William C. Piercy, has been prepared, and will be published shortly by Mr. Murray. By taking A.D. 600 instead of A.D. 800 as the chronological limit of the names included in the work, and by omitting a large number of minor individuals about whom little or nothing is known, it has been found possible to compress the Dictionary into one volume without sacrificing any of its more valuable features. The important and permanently valuable articles by Drs. Lightfoot, Westcott, Salmon, Stubbs, and other scholars, have been preserved with little more than merely verbal abbreviation. The biographical references to each important article have been brought up to date. Some of the articles (*e.g.*, Arianism, Bede, Epistle to Diognetus, the Nestorian and Eutychian heresies, Monothelites, Monophysites, &c.), have been entirely rewritten.

* * *

"The Life of John Oliver Hobbes," as told in her correspondence with numerous friends, will be welcomed by admirers of Mrs. Craigie's work. The book, which Mr. Murray has in preparation, will contain a memoir by Mrs. Craigie's father, John Morgan Richards, and an introduction by Bishop Welldon.

PUBLICATIONS RECEIVED.

MESSRS. CONSTABLE & Co.—Declined with Thanks: Una L. Silberrad. 6s.

MR. C. W. DANIEL:—No Animal Food: R. H. Wheldon. 1s. net. Consumption: J. P. Sandlands. 1s. net.

MR. A. C. FIFIELD:—A Holiday with a Hegelian: Francis Sedlak. 3s. 6d. net.

MESSRS. HODDER & STOUGHTON:—The Servant of God: W. B. Selbie, M.A. 6s.

MR. EDWARD LLOYD:—Lloyd's Home Pets. 6d. net. Lloyd's Medical Adviser. 6d. net.

OXFORD UNIVERSITY PRESS:—The Vision of Dante: Cary's Translation. 2s.

FOR THE CHILDREN.

ANGELS IN THE WILDERNESS.

A HERMIT of early Christian times who passed his days in the Egyptian deserts was once asked why he avoided his fellow-creatures. His reply was that those who lived with men could not be visited by angels. Perhaps we should not agree with him, but still it is true that when anyone is deeply stirred by thoughts of God, and filled with a great longing to be taught by Him, he is often obliged to go away into some quiet place where he can be entirely by himself.

The men of genius—men who have painted beautiful pictures, written noble books, or composed wonderful music to teach us how much joy there is in this lovely world—have always wanted to be alone with nature as often as possible. Many a traveller and explorer, too, who has passed years of his life in remote parts of Africa or Arabia, cannot settle down when he returns to his native country; and this is not just because he loves adventures and foreign lands, though that may have much to do with it, of course. But it really is because he has learnt something in the depths of the great forests, on the banks of rivers that have no name, under the stars that shine over the prairies, or among snow-capped mountain peaks, which he could not have found out where people live close together, and are scarcely ever alone. So he usually becomes more and more restless, and at last, unable to bear it any longer, goes off to the wilds once more.

The great teachers of mankind have always felt more than anybody else the need of going away, at times, even from those whom they loved best, in order to think out quietly how they could help to put an end to all the misery which they came across when they began to go about among the people. And when they have done this the burden has been lifted from their hearts, the way has become clear to them, and they have returned to the world feeling once more brave and cheerful, with "good tidings" for their fellow men.

Jesus is said to have spent forty days "in the wilderness," preparing himself for the great work which he was ordained to do. We can dimly imagine what he must have gone through in that dreadful region of Judæa, where robbers hid themselves in caves and wild beasts prowled about at night-time. There was nothing to remind him of sunny Galilee, with its fig trees and olives, its vines and almond blossom, and its yellow cornfields. He had come to a place of dark ravines, overhung with great crags, and haunted, as everybody believed, by demons. But here he spent six weeks, fasting and meditating, and finding out strange secrets which few people know anything about until they have slept with the stars overhead amid the wild things of the desert. Curious thoughts came to him, and at times, knowing what a great power he had over people, he wondered if he could actually make himself a king over men. But this he felt to be a temptation, and he put it from him, for he did not really wish for earthly riches and honours. And then, again, he must have known that he was setting out on a dan-

gerous path that might lead even to death, as we know it did. In those days, just as it happens in some countries to-day, those who pleaded for the poor and needy, and tried to get unjust laws altered, often had to spend long years in prison, or give up their lives. But after a long and weary time, when he was wasted with hunger and exposure to the scorching sun by day and the bitter wind by night, sweet and happy thoughts came to his troubled mind. He knew that he was a child of God, and that his life was given to him to spend in doing good to others, and that what his Father in heaven had told him to do he must carry out with loving trust and obedience. Then, I think, he must have slept, with a peaceful smile on his face, for "angels came and ministered unto him."

People always seem to have believed in spirits, good and bad—or, as they used to be called, angels and demons. We give them other names now, and know better how to deal with some of them, at least. For instance, we should probably say, if we were told that a certain person had seen a Shining One with wings outstretched standing in his path so as to prevent him from going any further, that he had been warned back by a sudden *instinct*. The instinct is almost as difficult to explain as the angel, but we understand better what is meant by it. Then, again, we no longer think that sickness, and storms, and earthquakes are the work of demons whom we can only drive away by magic spells, or by hanging charms round our necks. We know that there are other ways of protecting ourselves from being ill, at all events, and that sunshine and fresh air will do more for us than muttering strange words and wearing certain precious stones.

But, all the same, wonderful things often happen which we are at present unable to account for any more than the people who believed that thousands of angels, as well as evil spirits, surrounded them, and that God made "the winds his messengers and the flaming fire his ministers." Jesus himself knew this, but then he believed in these invisible powers, just as he also believed that the angels (or souls) of children were always in the presence of their heavenly Father. There is more truth than we think in these old notions, as in all the strange beliefs of the past, and some know very well that there is no part of the world, however wild and dreary, where mysterious voices will not whisper to us about God.

Each day we live we can call to our aid the spirit of Love, whether we think of it as an angel or not, if we truly wish to make others happy and to be happy ourselves—and nobody can tell how helpful this is who has not tried it. The "holy men" we read about, who lived sometimes for years in the forests and wild places of the East (as indeed some do still) were so full of compassion for all living things that they were able to tame even wild beasts, and make them as gentle as doves. But this power always seems to have belonged to saints and hermits in every country, and there must be some truth behind the strange stories that are told of them. For instance, there was Karileff, a French monk, who lived with two companions in a wood on the banks of the Marne, where he was surrounded by all sorts of wild things that loved his voice, including a buffalo. One

day the King came with his train to hunt the buffalo. The poor creature fled to Karileff's hut, and when the huntsmen came they found the monk standing in front of the animal to protect it. The King was extremely angry, but he could do nothing, so he turned to go. His horse, however, would not stir a step. This so frightened him that he turned and asked the saint for his blessing, and thereupon gave Karileff the whole domain that an abbey might be built there.

Well, it would be rather hard to find any buffaloes in England, but are there not other things that we can tame—or faults that we can overcome—by the aid of that love which is always in the hearts of good and compassionate men? I think there are, and that as soon as we begin to act kindly and gently to everyone, angels will come and minister to us as they did to Jesus, and show us how we can bring more and more happiness into the world.

L. G. A.

MEMORIAL NOTICES.

MR. PHILIP MEADOWS MARTINEAU.

WE deeply regret to announce the death of Mr. Philip Meadows Martineau, J.P., D.L. He had been seriously ill for a fortnight, and he passed peacefully away at his house at Esher on Tuesday last in the 80th year of his age. For twelve years he held the important office of chairman of the magistrates in the Tower Hamlets Division, but a not less conspicuous title to honour was the quiet, strong, unassuming work which he did for a very long period in connection with the London Domestic Mission Society. Of this and many other activities, which filled his life with the joy of doing good, we hope to give a more adequate account next week.

THE REV. HOBART CLARK.

REV. HOBART CLARK, for the past fourteen years pastor of the Church of the Redeemer, Unitarian, of Staten Island, New York, died at the parsonage on Monday, December 26, in his sixty-third year. Mr. Clark has been continuously and successfully busy in our ministry since graduating from the Meadville Divinity School in 1879. He was named after an ancestor of his, Rev. Peter Hobart, who graced our Colonial records, and doubtless inherited from him something of that dignity, calm control, and resoluteness so characteristic of Mr. Clark. Possibly something, too, of that facility of expression and ripeness of thought, which have made his pastorate a success in the pulpit so long occupied by the gifted George William Curtis, may be traced to the same source. Mr. Clark's first settlement was at Weston, Mass. He then crossed the ocean and accepted a pastorate in Cardiff, Wales, where during his ministry of six years a fine stone church was built, and at least one young man moved to prepare for the English Unitarian ministry. Mr. Clark's attachment to his English friends was a very strong one, and did not lessen with the

passing years. Returning to America in 1890 he succeeded Rev. William P. Tilden in the pulpit of the newly-formed Unitarian society at Plainfield, N.J. It was during his pastorate here that the handsome stone church was built, which, with its English ivy planted by the Clarks, and now covering nearly the entire front of the church, is one of the most attractive places of worship in the city. Mr. Clark's most successful, and, on the whole, happiest pastorate has been that at New Brighton now so suddenly ended.—*From the Christian Register.*

MEETINGS AND SOCIETIES.

STRATFORD UNITARIAN CHURCH.

MUNIFICENT GIFT BY MR. RONALD JONES.

ON Saturday, January 21, Mr. Ronald P. Jones formally presented to the trustees the handsome suite of rooms which he has erected and given for the extension of the institutional work at the Stratford Unitarian Church. There was a very good attendance, the Stratford friends welcoming members and interested friends from several neighbouring congregations. At 5 o'clock Mr. Alfred Wilson, president of the London District Unitarian Society, took the chair, and was supported by Mr. Ronald P. Jones, Revs. W. H. Rose, John Ellis, J. Arthur Pearson, W. H. Drummond, H. Gow, Messrs. A. Savage Cooper, W. J. Noel (secretary of the church), R. Shute (treasurer), Ronald Bartram, and Dr. Russell, Mrs. W. J. Noel, Mrs. J. A. Pearson, and Mrs. Ellis; and amongst those present were Revs. Chas. Roper, F. Summers, Gordon Cooper, and John Tovey. Letters regretting absence were read from Sir John Brunner, Revs. Douglas Hoole, Dr. Tudor Jones, A. C. Holden, T. E. M. Edwards, T. P. Spedding, James Harwood, Messrs. F. Nettlefold and Isaac Lister, and the Misses Jones.

The Chairman expressed his pleasure in presiding that day at, and in testifying to, the generosity of Mr. Jones. The giving of the money was not the side of the gift upon which Mr. Jones laid much stress, but it was rather the amount of work and personal supervision which he had put into the building of it. January 21 was a date which should be kept as an anniversary in the history of the Stratford Church.

Mr. Ronald P. Jones, on rising to speak, was received with acclamation. He said that whilst there were obligations placed upon education authorities with regard to light, space, cubic area of rooms, proper ventilation and heat, so much cubic space for each child, and so on, he thought that their religious institutions ought, at any rate, to recognise those conditions, and strive after them. There should be every advantage possible of light and warmth connected with their churches and church work, in the same way as they always expected to find it in every other sort of building in which they lived or carried on an occupation. He thought the Stratford friends would be grateful to Mr. Hunt for the sound and solid

workmanship he had put into the buildings. Speaking of the organisation of institutional work, Mr. Jones thought it ought to be recognised that that work should provide for the guidance and interest of the boy from the moment he entered the Sunday-school to the end of his life. There ought never to be a time when a boy leaves a mission because he has passed the age limit. That meant that there should be a series of societies. The first stage might commence with the Boys' Own Brigade, or, as they had it at Stratford, the Boy Scouts; then from, say, the age of 17 to 21, the youths' club, their present "Chums" Club, with a gymnasium in the winter months; terminating with the men's club, which should meet every night, and should found and promote literary and debating societies, sick clubs, &c. Keeping to the front this idea of institutional work, Mr. Jones said that the best thing he would wish was that a year hence Mr. Ellis should go to the London District Unitarian Society and say that Stratford could not get on with their present accommodation, could they have more. In conclusion Mr. Jones said the actual duty he had to perform had to be performed symbolically: that of giving the buildings to the trustees for the use of the congregation. Trustees were very mysterious things; nobody had ever seen a whole body of them together at any one time, and generally they only met when there was a great crisis. He had the keys of the situation, and at the end of those proceedings he would hand them to one of the trustees, Dr. Russell, the son of a former minister of the congregation.

Rev. John Ellis expressed the cordial appreciation of the church for the gift. The building was made of good, sound, solid stuff, and would have to be lived up to; the characters of its occupants would have to correspond to it. The work would have to develop along the lines already hinted at on the men's side, and on similar lines on the women's side, so that the facilities now obtainable would make for a nobler manhood and womanhood. Their appreciation would be shown, not so much in words uttered that night, but by the consistent and persistent endeavour to live in the construction which their rooms symbolised, namely, their idea of the best.

Rev. H. Gow said he was glad to rejoice with Stratford as a friend, and as one who was a neighbour when he was at Mansford-street. He congratulated them on the gift they had received, and wished them God-speed in all their future work. Rev. J. Arthur Pearson congratulated the London District Unitarian Society in having as treasurer a man who was an architect, and could give expression to his ideas not only in words but also in bricks and mortar. Mr. Jones was not only a hearer of the word, but a doer also.

The keys having been handed to Dr. Russell, the company, on the invitation of the chairman, inspected the new rooms.

After tea the meeting was resumed, and Mr. W. J. Noel, secretary of the church, addressed the gathering. He was followed by Rev. W. H. Drummond, who offered words of congratulation on behalf of the

Provincial Assembly and of the neighbouring church at Ilford. Mr. Dummond put in a strong and timely plea that the home life and duty should not be lost sight of amid the various activities of an Institutional church, and the incessant claims which it made upon its workers. Dr. Russell, one of the trustees, and Mr. Ronald Bartram, secretary of the L.D.U.S., also spoke. Musical items filled up the rest of the evening, and were contributed by Madame Lily Underhill, to her own accompaniment, and Mr. Harold Savage Cooper (of Highgate) accompanied by Mr. Morley Chancellor. The meeting closed with the benediction pronounced by Rev. John Ellis.

DESCRIPTION OF PREMISES.

The additional premises consist of a new vestibule giving direct access to the schoolroom and to the minister's vestry, and approached through the paved yard at the side of the church. Beyond this is the three-storey building containing the new class-rooms, with their staircase and separate entrance from the yard. The ground floor room serves, among other purposes, as kitchen, and has a special serving door into the schoolroom. The second and third floor rooms will be used for the boys' club, guild, &c., and there is ample light on the north and west sides. They have panelled wood dadoes, while the staircase is treated in the same way with dark blue tiles; electric light is installed, and there is a gas fire in each room. The whole of the interior woodwork is stained green and varnished, a treatment which is superior to paint, not only in interest of effect, but also in permanence.

The work was carried out by Mr. J. A. Hunt, who built the additions to the Mansford-street Mission a few years ago.

A CHURCH OF SILENCE.

THE following is taken from the Chronicle of the High Pavement Chapel, Nottingham:—"The Congregational Council at their last meeting passed a resolution that the High Pavement Chapel should remain on weekdays as on Sundays, that is, with the chancel and pulpit uncovered, except when actual cleaning work made it desirable to protect the fabrics from dust. This resolution will be welcomed by all who like to use the chapel in the week for rest and prayer and meditation. Many others, who do not regularly avail themselves of the invitation to use our chapel in this way, will be glad to feel that we recognise that it is the abode of an ever-living religion, and of an ever-abiding Presence. To cover things up during the week rather suggests that our religion is merely a Sunday affair, and remains dead or in a state of suspended animation during the week. This is precisely contrary to our real faith, for Liberal Christians have always insisted on the perpetual sanctity of all life, and that we should remember God and religion on weekdays no less than on Sunday, and have the praise of the Most High ever in our hearts. Henceforth our chapel will be a living expression of our belief in this universal spirit, and I sincerely hope that increasing numbers of our friends and members will use our beautiful sanctuary for silent devotional purposes during the week as well as on Sunday."

THE SOCIAL MOVEMENT.

CO-OPERATION AMONG SOCIAL WORKERS.

THE Lord Mayor of London presided on January 20 over a conference held at the Mansion House, at the instance of the Social Welfare Association for London, with the object of starting a movement to secure effective action

of a practical kind for dealing with the problem of vagrancy and at the same time for giving adequate assistance to the homeless poor. Invitations to attend the conference had been sent to members of all public authorities, both Metropolitan and local, and to all voluntary agencies and charitable institutions directly concerned in any way with vagrants and the homeless poor. The meeting was noteworthy from the fact that so many of these were represented at the Conference, and there appeared upon the platform not only official representatives of the Board of Trade, the Home Office, the Local Government Board, the Metropolitan Asylums Board, the Department of Health of the London County Council, but voluntary social workers of all shades of thought. Possibly the most piquant incident of the afternoon was the sight of Lord George Hamilton proposing, and Mr. Sidney Webb seconding, the same resolution. Both these speakers were of opinion that the recommendations of the Inter-departmental Committee on Vagrancy (1904), adopted by both sections of the Poor Law Commission, should be carried into effect. The gist of the afternoon's discussion, which so far as fundamental principles were concerned was characterised by unbroken unanimity, was that the Government should establish some uniform public system of treatment for vagrants which should be of universal application, and capable of being adapted to the various wants of the individual to whom it applied.

* * *

THIS conference may not have much immediate or direct effect, but it is at least an attempt to bring about co-operation (1) between public agencies and private, and (2) between different forms of voluntary effort, with a view to minimising the enormous waste of time, energy, and money, which results from the present chaotic attempts to deal with a problem that gives rise to no controversy whatever. It is remarkable, in this connection, that no attempt has yet been made by the legislature to put into effect the unanimous recommendations of the Inter-Departmental Committee on Vagrancy (1904!), the Royal Commission on the Feeble-minded, the Inter-departmental Committee on Boy-labour, and the very large number of proposals upon which both sections of the Poor Law Commission are agreed. Surely in these days when we hear so much of "settlement by consent" here is another and a more obvious outlet for bringing about peace in at least one large field of public discussion.

PERSONAL.

TO-MORROW, January 29, the Rev. Cyril Abdy Greaves, M.A., D.C.L., will celebrate his 80th birthday by preaching for the Rev. G. B. Stalworthy at Tunbridge Wells. Dr. Greaves, who was educated at King's School, Canterbury, and the University of Durham, was for many years a clergyman of the Church of England. He became a Unitarian minister in 1883. Since then he has been a familiar figure in many pulpits, especially in the country churches of the southern counties.

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It is an interesting coincidence that Lord Airedale, who attended the jubilee meeting of the Unmarried Women's Institution at Leeds last week, was present at the first meeting fifty years ago. He was, he said, astonished at the way in which the city of Leeds had grown during that period. Broadly speaking, its population had multiplied something like three times, while the rateable value per head had multiplied two and a half times. Property was more equally divided to-day and people were better off. The present, moreover, was

a period of great social changes and advancement, and the popular conscience was aroused to the obligations and the duties that it is under to do for the poorer members of society.

THE Rev. J. H. M. Nolan, whose acceptance by the Southern Advisory Committee was notified in our last issue, is a minister of the Presbyterian Church of Australia. He graduated at the University of Sydney, B.A. 1900, M.A. 1903; took the Gull theological course at St. Andrew's Divinity Hall, Sydney; and was for three years the settled minister of Gullargambone, N.S.W. He entered the University of Oxford as a research student in October, 1908. He obtained the degree of B.Litt. in December last, his thesis on "Anti-Trinitarianism in England from Bidle to Locke" being approved by the Regius Professor of Divinity and Professor Whitney, of King's College, London, acting for the Theological Board of Faculty. Mr. Nolan has been well known at Manchester College during his stay at Oxford, and has the cordial wishes of the Principal and other members of the staff for the success of his ministry among the churches of his choice.

ANNOUNCEMENTS.

AMONG the preachers at Manchester College Chapel during present term, in addition to members of the staff, are the Rev. F. K. Freeston and the Rev. C. Hargrove. The Rev. J. M. Lloyd Thomas, of Nottingham, has been appointed Tate lecturer in Homiletics for the present term, and will begin a special course of lectures on Tuesday, January 31. Mr. J. A. R. Marriott is giving the Dunkin Lectures on Sociology, his subject being "Modern Federalism, a Comparative Study in Constitutions."

MISS VON PETZOLD's lecture at the King's Weigh House on "Martin Luther and the German Reformation," will be given on Monday, January 30, at 8 o'clock. The day was given as Friday by mistake in our last issue.

FRIENDS of the Brahmo Somaj are invited to be present at a Divine service in English in connection with its eighty-first anniversary, which will be conducted by the Rev. J. Page Hopps at Essex Hall, Essex-street, Strand, on Saturday, January 28, at 2.30 p.m. This will be followed, after an interval for tea, by an address by the Rev. J. M. Lloyd Thomas, of Nottingham, at 5 p.m. in the same hall. On Sunday there will be a service in Bengali at 11 o'clock in Essex Hall, when the Rev. Promotho Loll Sen will preach in English, the subject of his discourse being "The Dawn of a New Day."

WE are asked to remind all Van Missioners, and ministers who are interested in the Unitarian Van Mission, that the conference already announced to them by printed circular will be held at the Memorial Hall, Manchester, on Monday next, January 30, at 2.30 p.m., to discuss various suggestions for the future working of the Mission. The Rev. J. Morley Mills will give an address from the missioners' standpoint, and the Rev. T. P. Spedding will also speak as the superintendent of the Mission. The Rev. Charles Roper, B.A., will attend as an appointed representative of the British and Foreign Unitarian Association. The proceedings will last from 2.30 to 5 o'clock, when tea will be provided, 6d. each.

THE annual general meeting of the National Education Association will be held at the

Westminster Palace Hotel on Tuesday, February 7. At 4 o'clock Lord Sheffield will preside over a conference to consider "The Present Position of the Education Question."

A WARNING.

THE Rev. W. G. Tarrant writes to us as follows:—"Let me warn brother ministers against an impostor—a man well described in the latest of four letters which have been sent me from Yorkshire and Lancashire recently—'clean shaven, 5ft. 6in., fairly stout, grey eyes . . . been in gaol, worked at telegraph wiring, age perhaps 40.' He refers to me as having helped him: true, but my latest fact about him is that he showed me a concocted letter from a false address. His name varies."

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Belfast: Non-subscribing Church of Ireland.—The General Committee of the Non-Subscribing Presbyterian Church of Ireland met in Belfast on Thursday, 19th inst., and passed unanimously a resolution recording its "abhorrence and detestation of the action of the Roman Catholic Church in regard to the question of mixed marriages, and trusting that every legitimate step will be speedily taken to vindicate the law of the land."

Belfast: York-street Church.—A bazaar was held by the York-street Non-Subscribing Presbyterian Church at the Central Hall on January 20 and 21, with a view to raising £600 to be used for renovation of the church, and for the erection of a new organ. The chairman on the first day was Mr. Richard Patterson, J.P., of Holywood, and the opener, Sir Otto Jaffe, J.P., Strandtown, who were introduced by the Rev. A. O. Ashworth. On the second day the Right Hon. Thomas Andrews reopened the bazaar, the chair being taken by Mr. James Davidson. The Misses Riddel have given a donation of £100.

Bolton: Halliwell-road Free Church.—On Saturday, January 21, Mrs. John Harwood presented book prizes to 59 members of the Sunday-school who had put in full attendances during last year.

Coalville Unitarian Hall.—On Sunday evening, January 22, the fifth of a series of special services was held, when the Hall was crowded. The Rev. Kenneth Bond, of Leicester, gave an interesting address, his subject being "Leo Tolstoy: The Christian Heretic."

Highgate: Presentation.—A largely attended congregational social party, held on Wednesday, January 18th, was made unusually interesting and memorable by the presentation to Mr. F. Withall, treasurer of the church from its origin, and chairman of its committee as long as there has been a committee, of a handsome clock, bearing the following inscription:—"Presented to F. Withall, Esq., on the occasion of the twenty-fifth anniversary of the opening of the Highgate-hill Unitarian Church, as a token of their grateful appreciation of his invaluable services during the whole quarter of a century, and of their warm personal regard." Mr. H. G. Chancellor, M.P., on behalf of the congregation, asked Mr. Withall's acceptance of the gift in a speech inspired by an affectionate personal regard, which enabled him to express most happily the thoughts of the whole congrega-

tion. Mr. Withall, who was completely taken by surprise, replied with deep feeling.

Lewes: Appointment.—The Rev. J. M. Connell, of Bury St. Edmund's, has accepted a cordial and unanimous invitation to become minister of Westgate Chapel.

Liverpool: Rathbone Literary Club.—On Friday, January 20, the Rev. Dendy Agate, B.A., of Altrincham, read a paper at the Rathbone Literary Club on "John Critchley Prince, a Manchester Poet." The lecturer read many examples of his poems, which are, perhaps, little known outside Lancashire, and are concerned with the struggles and sufferings of the poor, with which he had such an intimate acquaintance.

London: Kilburn.—A successful Christmas party was held on December 29, in connection with the Sunday-school of the Unitarian church. Though the school had not been in existence three months, as many as 70 scholars sat down to tea. Various games were played during the evening, and the proceedings ended with a Christmas-tree, which had been specially provided by a few friends. On January 9 a New Year's party and entertainment was given to the members of the Mother's Meeting. Sixty-four attended out of a membership of 75. During the evening the children of the congregation performed a fairy play written specially for the occasion. The "Meeting" is not yet a year old, and its membership of 75 is limited with the view of helping more thoroughly, and in every possible way, those who join. Through its various agencies the Kilburn Church is in close touch with about 200 of the poorest families in the district.

Luton.—A series of six special Sunday evening services are being held in the Picture Palace, Gordon-street, on "The Message of Liberal Christianity for Modern Thought." The first of these took place on January 15, when the Rev. W. H. Drummond chose for his subject, "Good news for all people." On Sunday last the Rev. F. K. Freeston preached on "The Communion of Saints." On both occasions upwards of ninety people were present, of which between sixty and seventy were adults.

Manchester: Bradford.—Sunday evening, January 22, was the occasion of the opening of the new organ. The Minister, Rev. W. E.

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Atack, took the chair at 6.15, and explained the position of affairs. The total cost of the purchase and erection of the organ, which had been obtained from Messrs. Young & Sons, Manchester, was £180. Towards this amount the District Association had made a grant of £30 from the Special Fund; the Bradford congregation and Sunday-school had raised £70, collected by the energetic secretary Mr. Fred Whittaker, and handed over to the local treasurer, Mr. T. W. Burrows, and it had taken five and a half years to raise it. Friends from many parts of the country had sent donations which just covered the balance required. Heartfelt gratitude was expressed to the Association and to all the friends who had so kindly helped in securing the organ. Mr. Atack then called upon Mr. J. Wigley, the President of the Association, to declare the organ open. This was done in a brief, bright, and encouraging address, after which Mr. Oliver H. Heys played the opening selection. At 6.30 the usual service was proceeded with, during which Mr. O. H. Heys played voluntaries suited to the occasion, Mr. George Whittaker sang solos, and Mr. Atack gave a short sermon on the text "Ask and ye shall receive," pointing out that the asking must be real, not a matter of words only, and must be accompanied by all possible effort on the part of the asker. The singing was all the better for being accompanied by a suitable instrument. The congregation numbered about 300. On Sunday afternoon, January 15, Mrs. Atack distributed 113 prizes to scholars for regular attendance at Sunday-school during the year 1910, and also gave books to three former members of the adult class, who had become teachers during the year.

Newport (I.W.) Unitarian Christian Church.—Through the generosity of Mr. and Mrs. Leslie Chatfield-Clarke the teachers and scholars of the above school, numbering over 100, were entertained to tea on Thursday in the schoolroom. Games, pianoforte solos and recitations followed. Miss Ruddle during the evening presented Mrs. Leslie Chatfield-Clarke with a handsome bouquet on behalf of the teachers. Mrs. Chatfield-Clarke, in acknowledging the gift, said that she had been associated with Sunday-school work nearly all her life, and nothing pleased her more. Mr. Stanley Chatfield-Clarke and Mr. J. G. Pinnock kindly provided gifts for the Christmas-tree and prizes for Sunday-school attendance were also presented by the Rev. J. Ruddle.

North Cheshire Unitarian Sunday School Union.—The quarterly meeting of the Union was held at Ashton-under-Lyne on Saturday last, and was attended by about 80 persons. After tea a meeting of the Committee was held to make arrangements for the next musical festival in October, and to arrange dates for the future meetings. At the evening meeting the president, Rev. H. Bodell Smith, took the chair, being supported by Revs. Dr. Griffiths, C. W. Butler and E. H. Pickering, B.A., and Mr. A. Slater. Dr. Griffiths gave an interesting address on "The Grading of our Sunday Schools," this being followed by discussion, the following speaking on the subject: the Chairman, Rev. E. H. Pickering, Miss Dornan, and Messrs. R. Firth, E. B. Broadrick, J. C. Spencer and A. Slater.

Northern Churches.—Rev. T. P. Spedding, missionary agent of the British and Foreign Unitarian Association, has just completed a series of visits to the churches in the Northumberland and Durham district. He has lectured or conducted Sunday services at Gateshead, Newcastle, South Shields, Choppington, Darlington, Barnard Castle and Stockton; attended meetings at Sunderland, and in connection with the Ministers' meeting of the Northumberland and Durham Association, as well as a meeting of the executive of that body, and in company with the Rev. Alfred Hall, president of the society, visited Carlisle,

At each of the churches Mr. Spedding had an opportunity of meeting the committee and officers, and receiving interesting reports of the work which is being carried on in the district.

Poole.—In connection with the Poole Unitarian Church, a gathering was held in the Emerson Hall, Constitution-hill, on January 18, as a "farewell" to Miss Florence G. Bayley, who for many years has been a member of the church, and is now going to Canada to be married. The company were invited by Mr. and Mrs. William Carter, of The Hermitage, and included the Rev. H. Shaen Solly, M.A., and Mrs. Solly, Alderman Charles Carter, Mr. and Mrs. Herbert Carter, Mrs. Belben (organist), the members of the choir, and numerous subscribers to a testimonial presented by Mrs. Belben, consisting of a silver cake basket and a Thermos flask. The former article bore the inscription: "Presented to Miss Florence Gertrude Bayley as a wedding gift, by members of the Unitarian Church, Poole, in grateful recognition of her services to the Choir, Guild, and Sunday School. January, 1911." This inscription tersely set forth what those speaking were able to enlarge upon. Miss Bayley gracefully responded in a few words expressing her attachment to the Church and its work.

NOTES AND JOTTINGS.

THE MORAL EDUCATION LEAGUE.

Professor C. Lloyd Morgan will give the address at the annual meeting of the Moral Education League, which is to be held at Essex Hall on February 10, at 8 o'clock. The subject of the address will be "The Garden of Ethics." Mr. Lloyd Morgan is Professor of Philosophy at the University of Bristol. His scientific studies have been chiefly in the field of biology, and his best known work is that connected with the investigation of the instincts, habits, and intelligence of animals. The results of his observations are embodied in a series of important works, "Habit and Instinct," "Animal Behaviour," "An Introduction to Comparative Psychology," and, above all, "Animal Intelligence."

THE EXTENSION OF THE BRITISH MUSEUM.

The new structure, at present known as the King Edward VII. Extension Galleries, is nearing completion, and will in all probability be occupied before the end of the year. There is pressing need of this extension, for the British Museum is always accumulating fresh treasures of literature and art, and it has been found impossible to accommodate all the books published in the United Kingdom year by year, in addition to the newspaper files, which are now kept at Hendon. By law the Museum is entitled to a copy of every book published in the United Kingdom, and the disposal of all these volumes—which in the last year for which statistics are available amounted to 14,313—is not an easy matter.

* * *

During the past year the galleries have been variously enriched. A copy of the Theban Book of the Dead is now to be found there. Three portfolios of the Palace at Peking have been presented by Mr. Ogawa through the Japanese Embassy. When Peking was occupied by the Allied Forces about ten years ago the University of Tokyo sent a Mission there to make architectural and decorative investigations of the Forbidden City and the Palace grounds. The Imperial Museum of Tokyo lent its aid, and nearly 200 photographs were procured, which, with the inscriptions in English, Chinese, and Japanese offer a valuable means of architectural study. Among the additions are a bronze statuette of Aphrodite from the second or third century B.C., a Greek grave-relief in Pentelic marble, some 200 years older, of the kind of which few museums, except that

of Athens, can point to a strong display; the collection of etchings, dry-paints, and mezzotints of Sir Seymour Haden, representative of the artist at all periods of his long activity; and the collection of Peruvian pottery, found by Mr. T. Hewitt Myring, and estimated to be from 2,000 to 7,000 years old.

MR. JOHN GALSWORTHY ON HORSES IN MINES.

"Apart from the aberrations of a few monsters who flourish as well above ground as below," says Mr. Galsworthy in a letter reprinted from the *Times* by the Animals' Friend Society, "cruelty in these days is not deliberate, but requires for its existence three primary fostering conditions: the first, an overdriven or irritated state of nerves; the second, secrecy; the third, a helpless object. The first of these conditions is always more or less present in mine work, not only because of the atmosphere and unnatural environment, but also because a certain amount of work has to be got through under difficulties in a certain amount of time. The second of these conditions is always present to a greater extent than it is almost anywhere above ground. The third of these conditions is obviously present. In mines and collieries we have, therefore, human nature, neither better nor worse underground than it is above, working continually under circumstances in which the three primary fostering conditions of cruelty are present.

* * *

"It is common knowledge, or, if it is not common knowledge, it ought to be, that small engines are being made both here and abroad, and are being used on the Continent with success, safety, and at a saving of cost, for certain kinds of mine traction. I am told that for other kinds of mine traction animals will always have to be employed (I do not believe this, having too much faith in human ingenuity, but at all events it is so at present); but for much of the traction in English collieries and mines engines could be used, and used, if I am to believe the letters of foreign mine managers which I have seen, with safety and an increase of economy. Is it too much to ask of kindly men that they should do their utmost to try and substitute as rapidly as possible this mechanical traction for the labour of those four-legged creatures whom in these days we all love, and whose lives underground must, even in the best of circumstances, be unnatural and sad and in the worst of circumstances not fit for contemplation?"

A MORRIS ANNIVERSARY.

This year is the jubilee of the company founded by William Morris in June, 1861, to produce his designs. There will probably be an exhibition of his tapestries and wallpapers at the shop in Oxford-street, and the firm have issued a little sketch of the Morris industrial movement as a souvenir. Ford Madox Brown, Morris, Rossetti, Burne-Jones, Philip Webb, P. P. Marshall, and C. J. Faulkner, an Oxford don, were partners in the original venture, and Mr. Albert Goodwin, Mr. F. Brangwyn, and Mr. Napier Hemy were among their workers. In later years Mr. William de Morgan produced tiles in association with the company.

THE RESPECTABILITY OF THE CHURCH.

It was all very well, said the Archbishop of York at Sheffield last week, to talk about knowing one another in heaven; the question was, did we know one another on earth? The Church of England should take off its frock coat and go into the world in its shirt-sleeves, driven along by the fire and enthusiasm of the love of Jesus Christ to men. It had suffered for many years from a certain chronic stiffening of respectability. But they wanted something better than that—zeal and fire, and some sense of what was really waiting for them to do in the life of England.

Food Without Violence

An ever-increasing number of thinking people to-day are realising that the orthodox meat diet is not only fraught with grave risks to health but involves an amount of organised brutality impossible to reconcile with humane ideals. If you are anxious to take a step towards a more ideal diet you are invited to send for a 72-page booklet, "A New Era in Food," containing full information, valuable advice, many simple recipes, &c., &c. This book is sent FREE to readers of THE INQUIRER.

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Here is what one patient says (November 10, 1910):—"The last menu sent me is, I think, delightful, and suits me well. It makes one long for others to know of and benefit by your scientific dietary."

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Food Reform and Eugenics.

ENERGY was defined by the late Sir Francis Galton as "the capacity for labour—the measure of fulness of life," and he declared that in any scheme of eugenics energy would be the most important quality to favour. It would seem, when we read the history of our own country, that English people, at least, are not lacking in that valuable quality, and we are wont to wax unduly proud when we remind each other of our struggle for freedom, and the "deeds that won the empire." But there is another side to the shield, as our brethren from overseas often remind us when they come to visit the mother country, and are startled to see the white faces and puny figures of large numbers of the working-class population in our large towns. Where, they might ask, are those signs of energy or mental alertness in the masses which mark a virile and prosperous race? What "fulness of life" is possible for dwellers in the slum-areas of London or Liverpool?

It may not be true—we do not believe it is—that the race is hopelessly deteriorating, but it is certainly undeniable that hundreds of thousands of English men and women are stunted in mind and body owing to a variety of circumstances over which it is possible for us to get some control, at least, as soon as public opinion becomes more enlightened. We cannot pick up a newspaper without coming across some reference to the vital necessity of improving the physique of the people, and the word efficiency is continually on our lips. It is clear that the future is to the strong—the mentally, morally, and physically strong; yet we are slow to realise that in order to create sound minds in sound bodies you must build up the human organism from the beginning on a sure foundation, and give it at least as healthy an environment as you demand for cabbages and potatoes. People must have decent houses to live in, they must work and sleep in well-ventilated rooms, they must be employed at tasks not so uncongenial, or for such long hours, that they fail to take an intelligent interest in them. But, above all, they must be taught to eat and acquire a taste for nourishing and unadulterated food of the best quality, not of an over-stimulating kind, which will conduce to general fitness without causing the nervous wear and tear of constant indigestion and general debility.

The pragmatic test is the only test, after all, and the one question which the eugenicist and the reformer has to ask in regard to any system of improving the race is, will it work out in increased efficiency, in noble impulses, in habits of self-control, and in an access of that dynamic force which makes any sort of progress possible at all? It does not matter whether we belong to the Lost Tribes of Israel or not, as some worthy people imagine; but it makes all the difference in the world whether we are individually getting the best out of ourselves—whether, in fact, even although heredity may be against us, we are making the most of our opportunities, keeping our nerves steady, and increasing the amount of energy which helps towards "fulness of life."

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ILFORD UNITARIAN CHURCH

Appeal for £625.

THE Committee of the Provincial Assembly feel that the time has come when a Resident Minister should be appointed to take charge of the new and promising congregation at Ilford, which, being situate in a rapidly growing neighbourhood, has unique opportunities of building up a strong and successful church. It will be necessary, first of all, to improve the financial position by paying off the balance of the money due on the church premises. The total cost of these, including a lecture room, has been £2,000, which has been reduced to £625. This £625 is the sum due on loan from the Chapel Building Fund, and if not cleared off, it will have to be repaid at the rate of £50 a year. If, however, the debt can be extinguished now, steps will be taken to appoint a settled minister without delay. The ordinary income of the Church is about £125 a year, and the ordinary expenses about £50. The congregation have contributed all they can reasonably be expected, both to repayment of the building loan and to current income. There are 110 members on the church roll, and during the two years since the present church building was opened, the average attendance has been, morning 40, evening 85. Associated with the church there is a Literary and Discussion Society with 60 members, a ladies' sewing circle, a branch of the League of Unitarian and other Liberal Christian women, and a small Sunday School.

The committee of the Provincial Assembly therefore appeal on behalf of the Ilford Congregation for a sum sufficient to wipe off the above remaining debt, in order that a resident minister may be appointed as soon as possible.

H. GOW, *Chairman.*

E. WORTHINGTON, *Treasurer.*

W. H. DRUMMOND, *Minister.*

R. P. FARLEY, *Secretary.*

Donations to the special fund may be sent to the Treasurer of the Assembly, E. WORTHINGTON, Esq., 50, Clarendon-road, London, W.

First List of Donations.

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